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LANGUAGES OF THE CAUCASUS

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ANNUAL MEETING

Classical Association of the Atlantic States

PHILADELPHIA APRIL 30 and MAY 1

Among the discussions and demonstrations to be presented are

School Latin in 1943 for the Intellectual Needs of 1953
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Lessons from Antiquity for a World Distressed
New Textbooks Greek War Relief Teaching Aids
Curricular Coordination
Important Business

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EDITORIAL

The Educational Policies Commission of the National Education Association has recently issued a pamphlet entitled "What the Schools Should Teach in Wartime." Of particular interest to readers of CW and, in fact, to all who are interested in the classical languages is their recommendation with regard to the latter.

"We recognize the contribution of the ancient languages and literature to our culture. We believe, however, that a relatively small percentage in any population will achieve from their experience in high school that mastery of these languages which will substantially enrich their cultural life. We, therefore, recommend that the teaching of these languages be limited to the very few who will achieve these values and use these languages in their scholarly pursuits."

For the sake of the record only, since it is a fact otherwise so well known as to be hardly worthy of mention, let it be said that the Commission here has uttered no startlingly new or breath-taking recommendation. Educationists and professors of pedagogy have been chanting this same tune for more than a quarter of a century until what started out in a major scale has eventually come to B flat. One phase of this recommendation is new, but that one is a reproach to those who framed it, that they should use the misfortune of a world at war as a pretext for again foisting upon us their hackneyed thesis.

It is not my purpose to take up again the various arguments in defense of the classical tradition in education. During the past 25 years or more volumes have been written on this subject, both pro and con, and for the most part it will be found that the Pro's are still pro and the Con's are still con. However, the recommendation cannot be permitted to go unchallenged because of the fallacies implied or expressed in it.

In a word, our public schools are asked to place less emphasis upon Greek and Latin. The indisputable fact is that no student in a public high school in this country is today studying Greek except of his own volition. Can there be *less* emphasis than this?

The case of Latin is only slightly different. Most schools offer it and the student has the option of enrolling for it or not. I would be the first to concede that no pupil be required to take a Latin course against his will, and I daresay that there are few teachers of the subject who would welcome such students into their classes. In a land of free public education, nevertheless, boys and girls deserve the opportunity to elect as one of their courses the one ancient language that has contributed more to our own English than any other. If this be emphasis, then let our educationists make the most of it.

Allow me again to quote from the recommendation: "We believe, however, that a relatively small percentage in any population will achieve from their experience in high school that *mastery of these languages* [italics mine] which will substantially enrich their cultural life." Does anyone *mentis sanae* expect a student of two, or three, or even four years of Latin (or Greek) in high school to achieve a *mastery* of these languages? Those of us who have had the privilege of association with some of the best student minds have not even fondly hoped for this. Yet the implication in the recommendation is that without this mastery substantial enrichment of the cultural life of the student is impossible. The average American pupil begins to study English when he enters the elementary school and continues it through high school, a period of at least twelve years. I have never heard a college professor of English speak of his Freshman students as having attained a mastery of the language (I shall omit the many instances to the contrary which have been brought to my attention), but will anyone assert that, despite faulty English, the life of these students has not been culturally enriched? For anyone to demand mastery of an ancient language from a four-year course in a public high school is for that person to predicate his utter lack of knowledge of the point in question.

It is probably not too imprudent to predict that the majority of our students in high school today, particu-

larly those in the lower grades, will see no active military service, and very little, if any, actual work directly connected with the war effort. But they will comprise a sizeable portion of our body of citizens of tomorrow. Should we not then be endeavoring to give them something more than a materialistic philosophy growing out of the immediate needs of the present, a philosophy of the moral and spiritual as well? Such has been the mission of the humanities in education, and such, we hope, it may continue to be.

No patriotic American in these days can fail to recognize the need for stern measures in our social, educational, and economic life, and there are none, I am sure, among our body of classical teachers throughout the nation, who are not ready, individually and collectively, to sacrifice whatever is necessary for the successful perpetuation of our democratic way of life. This war must be won at all costs, but what is equally, though perhaps ultimately, important is the winning of the peace. The immediate objectives loom large, and rightly so, but they should not so completely obscure the horizon of our thinking that we lose sight entirely of the eternal verities, those ideas and ideals, intellectual and spiritual, without which life would be drab indeed, and without which a just and enduring peace is wholly inconceivable.

E. W. M.

LANGUAGES OF THE CAUCASUS

Georgian Noun Formation and Declension

. . . *iter* . . .
. . . *facturus per inhospitalem*
Caucasum . . . .

It is timely to turn to the Caucasus. Too long have we known too little, but it is not too late. Even in Horace[1] the Caucasus was one of the ends of the earth; and centuries before Horace Aeschylus had placed there the enactment of the Binding of Prometheus.[2] Mt. Elburz, highest peak in that forbidding range, is mentioned in Avestan literature with expressions indicating that the Persians regarded with awe that almost impenetrable wall—the Caucasus—to the north of ancient as well as modern Iran.[3]

Time and space preclude even the briefest survey of the ethnological strains pervading the Caucasus other than to remark that the name Caucasian has been generally adopted as the prototype of the white race, and that the speakers of the so-called Georgian tongue are tall-bodied people, well supplied with hair, usually brachycephalous, possessed of large noses, and prevailingly brunette, approaching in this respect the Mediterranean type. Surrounded on all sides by peoples using Iranian, Ural-altaic, Turkic, and Semitic speech, the Caucasians have doubtless received some linguistic infiltrations from these diverse groups of language; on the other hand, with but few exceptions (the Udish speech partakes of Tatar elements; likewise the Tabassarian), the various Caucasian nations have maintained their original and individual word-stock pure and unaltered.

The languages known as Caucasian are all those spoken in the Caucasus that are not included under the four great language groups mentioned above. In the heart of the Caucasus is a region where the Ossetic language prevails; this language has been definitely classified as Indo-European. Minor language groups represent the great Turkic (Tatars) and Semitic (Azerbaijan) families. The Caucasian languages comprise two large divisions: Northern and Southern. In the former division are found such languages as those of the Avars, of the Circassians, in and around Maikop, and along the northwest shore of the Black Sea and in settlements on the Kuban River. There are, according to the chart of Prince Troubetzkoy,[4] over thirty dialects classed as Northern Caucasian. In contrast, the Southern Caucasian division is represented by only three important languages: Svanetic, Mingrelian, and Georgian. A somewhat different classification is presented by the renowned Caucasologist Dirr,[5] who places Georgian together with Lazish, Svanetic, and Mingrelian in the Southwestern or Kartvelian group. He places the Avars under the Lesghian grouping; and Circassians by themselves with two sub-families, the Adighe and the Kabards.

Classifications of the Caucasian languages appear to be more geographical than genealogical, since the two families do not concatenate sufficiently to show proofs of common ancestry.

[1]Odes 1.21.5-7.

[2]George Thomson, Aeschylus, Prometheus Bound, Cambridge 1932, 132 and 178. Cicero, Tusc. Disp. 2.10.23 has igitur poenas pendens affixus ad Caucasum dicit haec. . . . and see Sedgwick, Aeschyli Tragoediae, Oxford 1899, frg. 193.

[3]V. Harlez, Avesta: livre sacré du Zoroastrisme, Paris 1881, 541 n. 1 and v. Yasna 57.19: *Haraithyo barezayoe* gen. of *haraiti bareza*, Mt. Elburz. The portion *bareza* is identical with Pah. and Pers. *burz* fr. *barz* 'to be great.' A. V. W. Jackson, Avesta Reader, Stuttgart, 1893, 12.

[4]Meillet et Cohen, Les langues du monde, Paris 1924, where this chart is included. The best account of the Northern Caucasian languages is given in the book here cited, 327-42, by Prince N. Troubetzkoy; for the Southern (including Georgian), 343-4, a very brief account by A. Meillet.

[5]A. Dirr, Theoretisch-praktische Grammatik der georgischen Sprache, Vienna (Hartleben collection) is by far the most commendable book for the study of Georgian that has yet appeared.

It is thought that there may be still existent in other parts of Europe and Asia some "strays" from the fold of Caucasian languages. Thus Winkler has indicated, in his work on the relation of Basque to Ural-Altaic,[6] that Basque exhibits many congeners and relationships with Svanetic, Avar, and other types of Caucasian speech.

The Georgian alphabet has 39 letters of which five are used now only as numerals. It is a most difficult character to master, especially as there are two different, apparently related, forms in use, one closely resembling Armenian. In general it is believed that the Greek alphabet is the immediate source of the Georgian characters, but to one who reads Avestan there appears clear proof of infiltration from that source. In fact, Junker has shown that the Avestan alphabet exerted a decided influence upon both Armenian and Georgian, especially upon that form of the latter alphabet known as mhedruli, entirely minuscule.[7]

The Georgian language does not recognize grammatical gender; hence there are no formative suffixes indicating this phenomenon. Speakers of Georgian rely on the use of entirely different words for males and females, somewhat as we do in English, and as is also familiar in Celtic and in Finno-Ugrian; thus, *hari* 'ox'; *dzroba* 'cow'; or by compounds: *važ-katsi* 'husband, man'; *deda-katsi* 'woman, wife'; *važi-švili* 'son'; *k'ali-švili* 'daughter'; *mamali* 'little man'; *dedali* 'little woman.' With names of wild animals the elements *bvadi* 'he' and *dzu* 'she' (the word connotes suckling) are used; thus a she-bear is *dat'vi-dzu*.[8]

Georgian is rich in compound words, and these are found in every possible combination, as: adjective as first part of a compound modifying the second member; the first member in a genitive relationship to the second; and so on. Thus we find *did-mama* 'grandfather' (*didi* 'great'), *diddeda* 'grandmother,' *erist'avi* 'prince' in which *t'avi* means 'head' and *erisa* is genitive of *eri* 'people.' We find dvandva compounds such as *mama-deda* 'parents,' *dzma-debi* 'brothers and sisters' from *dzma* 'brother' and *da* 'sister,' *dšama-sma* 'food and drink,' *dye-yame* 'day and night.' Some have the two members in opposition: *deda-midsa*, a reciprocal compound; *midser-modsera* 'writing back and forth' i.e., 'correspondence.' This leads one to note the frequent use af pair-words and rhyming words, similar to ἔτσι κέτσι in Modern Greek, which are as prevalent in Georgian as in most Oriental languages: *adšia-badšia* 'useless stuff,' *uzar-mazar* 'horribly big,' *are-mare* 'here and there,' *bili-mili* 'fruits and the like.' The repetition of the root syllable is especially noticeable in verbs denoting the imitation or description of a sound; thus, *kavkaveba* 'to bark,' *kadskadsi* 'to gnash the teeth,' *kurkuri* 'to whisper,' *dahambameba* 'to blink the eyes.'

The vast store of Georgian words, however, possesses an almost countless number of elements of derivation, a brief survey of which will serve to give an introduction to the language itself, and will aid the reader to acquire a considerable vocabulary for study and for comparison with other languages.

An important suffix is *-oba*, or *-eba*. It has four uses: (1) an abstract: *šavi* 'black,' *šavoba* 'blackness'; *sami* 'three," *sameba* 'trinity'; (2) to indicate totality: *somhoba* 'the Armenians' (as a whole), *rusoba* 'the Russians,' *K'ristianoba* 'Christendom,' *Sasmel-sadšmel oba* 'food and drink'; (3) to add a time element: *Erekloba* 'in the time of King Erekle,' *vardoba* 'in the time of roses,' *džaroba* 'at the time of the Feast of the Cross.' (4) Lastly, this suffix is used with verb roots to form substantives: *šen, šenoba* 'a building,' *šeneba* 'the act of building'; *muša* 'to work,' *mušaoba* 'working' etc.

The suffix *-obi* (*obana*) denotes place. Thus from the words *dabali* 'low,' *mayali* 'high,' *k'viša* 'sand' we have *dablobi* 'lowland,' *maylobi* 'highland,' *k'višrobi* 'sandy place.' In connection with this suffix may be treated *-et'i* (*-tani*) indicating names of countries. Russia is called *ruset'i*, Persia *sparset'i*; the land of demons, in mythological writings, is *ešmaket'i* and the country of the dead *mkvdret'i*, the former from *ešmaki* 'devil' and the latter from *mkvdari* 'the dead.' Likewise *tšrdiloet'i* the North 'land of shadows,' *aymosavlet'i* the East 'sunrise region,' *dasavlet'i* the West 'sunset region.' The endings *-tani* and *-ia* are obviously loanwords. Georgians call France *p'rangistani*; Arabia *arabistani*. They have adopted *bolgaria* and *megrelia*.

The suffix *-nari* is a collective; *muhnari* 'oak forest' (*muha* 'the oak'); *nadzvari* 'fir forest' (*nadzvi* 'the fir tree'); *butšk'nari* 'shrubbery.'

A curious combination of a prefix *sa-* with the suffix *-e* added at the end of a word indicates a place where something is kept, stored or protected. So *sa-maril-e* is a salt cellar; *marili* is 'salt.' A book-case is *sa-dsign-e*; 'book ' is *dsigni*. From *k'at'ami* comes *sa-k'at'm-e* 'chicken house.' In names of countries, "a protected place," the suffix usually becomes *-o*. The name of Georgia in the Georgian language is *sa-k'art'vel-o*, the place of the Kartvelians.

Prefix *sa-* with suffix *-o* is seen in *sa-mep'o* 'empire, kingdom' from *mep'e* 'king'; *sa-gam-o* 'evening' from *game* 'night'; *sa-tsolk'mar-o* 'conjugal' from *tsoli* 'wife' and *k'mari* 'husband.' The prefix *si-* with the suffix *-e* (*-o*) forms usually abstracts; thus: *si-t'et'r-e* 'whiteness' from *t'et'ri* 'white'; *si-magl-e* from *magali* 'high'; *simšveniere* 'beauty' from *mšvenieri* 'beautiful'; *si-t'bo* 'heat' from *t'bili* 'hot'; so also *si-mgera* 'song' from the

6H. Winkler, La langue basque et les langues ouralo-altaiques, Halle 1917.

7H. F. J. Junker, Das Awestalphabet und der Ursprung der armenischen und georgischen Schrift, Leipzig 1927.

8The sign ' indicates an aspirated mute; t' is pronounced as t-h in boat-hook.

verb root *mgera* 'to sing.' The combination *si-* and *-ili* forms abstract verbal nouns. From *kvdoma* 'to die' we have *si-kvd-ili* 'death'; from *rbena* 'to run' *si-rb-ili* 'running'; from *qvar* 'to love,' *si-qvar-uli* 'love'; from *bareba* 'to enjoy oneself' *si-bar-uli* 'joy.'

The combinations *me-* and *-e, mo-* and *-e,* denote a calling or occupation. Here appear *me-pur-e* 'baker' from *puri* 'bread'; *me-bag-i* 'gardener' from *bagi* 'garden'; *mo-sdsavl-e* 'student'; *mo-nadir-e* 'hunter'; in some of these formations, *me-* appears to connote an active force while *mo-* indicates the passive meaning. There is a vast supply of formatives also for the making of diminutives in Georgian, many of them containing also a connotation of affection. The list includes *-ki, -ka, -aki, -aka, -uki, -uka, -una, -ana, -ua, -ala, -ila, -iko.* From *katsi* 'man' we form *katsuna* 'little man'; from *t'agvi* 'mouse' *t'agvuna* 'little mouse'; from *suli* 'soul' *suliko* 'sweetheart'; from *dsigni* 'book' *dsignaki* 'pamphlet'; from *dana* 'knife' *danaki;* the list might be extended almost indefinitely.

The combined prefix *u-* and suffix *-o* yield privatives to be rendered in English by 'without' or 'lacking.' There are variants, such as *-i, -eli, -uli, -uri.* So, *u-sabl-o* means 'without a house' from *sabli* 'house'; *urdzeo* 'without milk,' *ugvino* 'without wine,' *ušnova* 'without beauty,' *unbeduri* 'unlucky,' *udedmamo* 'orphan,' *up'eruli* 'colorless'; also in adverbial and pronominal expressions: here the suffix is often *-ot, -od.* We find *ut'k'vend* 'without me,' *uk'udot* 'bareheaded, without a hat' (*k'udi*). This formative combination appears often in conversation.

Hundreds of words in Georgian end in one or another of these suffixes: *-ieri, -ieli, -eli, -ili,* as we have noticed from reading place-names and other words of Georgian origin in our newspapers. They are in many instances old diminutives, and have sometimes also a meliorative effect. Such are *sitqvieri* 'talkative' from *sitqva* 'word'; *sulieri* 'spiritual' from *suli* 'soul'; *bednieri* 'lucky'; *mšvenieri* 'handsome.' The dealing also often denotes racial origin, as *sparseli* 'a Persian,' *k'art'veli* 'a Georgian,' *megreli* 'a Mingrelian,' *tp'ileli* 'a man from Tiflis (*Tp'ilisi*),' *inglisuri* 'English.' The suffixes *-deli, -andeli, -indeli* are also familiar to us. These formatives make adjectives from adverbs of time: *hval* 'morning' gives *hvalindeli* 'pertaining to the morning'; *dge* 'day' gives *dgevandeli* 'today's, modern'; from *gušin* 'yesterday' we have the adjective *gušindeli* 'yesterday's'; *šaršandeli* is 'last year's,' etc. So from *dro* 'time' we have *dro-indeli* 'from the time of.'

Most of us are familiar with the Georgian suffixes *-iani, -ieri, -osani* and *-ovani.* These make adjectives and, among others, family names (similarly to the employment in Armenian of the suffix *-ian*); Examples are *dsqliani* 'watery' from *dsqali* 'water'; *talabiani* 'dirty'; *mariliani* 'salty'; others denote possession: *p'uliani* 'having money'; *sam-abaziani* 'costing three abazi'; others are family or heroic names: *Rostomiani, T'amariani, Mdiviani.* The suffix *-osani* also indicates possession: *k'udosani* 'wearing a hat,' *gvirgvinosani* 'the one wearing a crown, king.' The suffix *-ieri* marks a more merged derivative: *gonieri* 'intelligent,' *dzlieri* 'strong.' In *-ovani* we find a meaning of wealth or superfluity: from *dsqali* we have *dsqlovani* 'abounding in water'; *dslovani* 'rich in years' from *dseli* 'year'; *qvavilovani* 'rich in flowers' from *qvavli*; and *kldovani* 'rocky' from *klde* 'rock.'

The ending *-rivi* connotes similarity: *dedobrivi* 'motherly,' *katsobrivi* 'manly.'

The suffix *-euli* is used of things, wares: *t'evzeuli* 'fish products' (*t'evzi* 'fiish'); *hortseuli* 'meat products'; *rkineuli* 'ironmongery.' The suffix can also denote source: *šoreuli* 'coming from afar'; *mep'iseuli tsheni* 'a horse as gift from a king'; *mamiseuli* 'heritage from a father.' Frequently occurring words end in *-uli, -uri, -iuli, -iuri* denoting characteristic qualities: *katsuri* 'manly,' *dzmuri* 'brotherly,' *ak'auri* 'belonging to "hereabouts" (from *ak'a* 'here'),' *dyiuri* 'typical of the day,' *mziuri* 'pertaining to the sun,' *italiuri* 'Italian,' *p'rantsuli* 'French'; some of them with pronouns: *tšemeburi* 'in my way,' *tšemiseburi* 'like mine,' *metsniuri* (rather an anomalous formation) 'learned.'

The suffix *-it'i* is employed to make adjectives from nouns, and also from adverbs of position. From *dye* we have *dyit'i* 'of the day.' A prefix *mo-* combined with a suffix *-o* yields words expressing a slight degree of a quality: *modsit'lo* 'reddish' from *dsit'eli* 'red'; *mogvit'lo* 'yellowish' from *qvit'eli*; *momzavo* 'somewhat sour'; *modido* 'rather large' or 'a little larger.' The ending *-skneli* makes adjectives: *k'veskneli* 'underground,' *zeskneli* 'beyond the heavens,' *ukanaskeli* 'the last.' The suffix *-odeni* is used to express likeness; it can be added to pronominal forms, as *tšem-odeni* 'like me.' *Mag-odeni* signifies 'in such measure.' The ending *-gani* is used with expressions of separation, like the Greek adverbial suffix *-θεν*: *švidta-gani* 'out of the seven' (in a positive sense), *sahlisa-gani* 'out of the house,' *mep'isa-gani* 'from the kings' (source). A suffix *-ve,* on the other hand, denotes unity: *ori-ve* 'both,' *asi-ve* 'every hundred' (distributive), *ebla-ve* 'immediately, at the same time.'

An interesting field of study is that of the Georgian participial formatives. A few of the most important of these suffixes will follow.

To form the perfect passive participle the prefix *na-* is supplemented by the suffix *-i*: *na-tsem-i* 'struck, slain' from the verb *tsema, na-ban-i* 'washed, bathed,' *našobi* 'born,' *na-dsqen-i* (with verb stem in metathesis) 'angered.' From the verb *bma* 'bind' is *na-bam-i* 'bound'; from *t'k'vma* 'say' is *na-t'k'vam-i* 'said, the aforesaid'; from *barva* 'bury' is *na-barav-i* 'buried.' The present active participle shows a variety of formations containing a prefix *m-, mao-, mo-, me-,* and a suffix

-ari, -ali, -are. Examples are *m-deb-are* 'lying down,' *m-dzin-ari* 'sleeping,' *m-dum-are* 'keeping silent,' *m-dug-are* 'cooking,' *m-tir-ali* 'weeping.' Many such participles become virtually nouns or adjectives: *m-dsuh-are* 'sad,' *mo-myer-ali* 'a signer,' *m-dev-ari* 'a courier'; and with *mo-* and suffix *-e*: *mo-dsqal-e* 'gracious, showing compassion.' Present participles transitive show the prefix *m-* and the suffix *-eli.* These words also serve as nouns or adjectives. Examples are *m-dšr-eli* 'cutting' (both adjective and participle) 'sharp'; *m-dšam-eli* 'one who eats'; *m-dgom-eli* 'one who stands'; *m-zidav-i* 'one carrying' (with the stem of the verb, *zidva,* metathesized).

Present passive participles are formed with the aid of prefixes *sa-, s-* and suffixes *-eli, -ai, -avi.* The meaning of these participles is difficult to explain. Thus, *sa-dgom-eli* implies a place (i.e. where something comes to stand); *sa-dsol-eli,* a place where one comes to recline, 'a sleeping-room'; *sa-lotsv-eli,* the place where prayer is wont to be made, 'church'; *sa-qvar-eli* 'the beloved.' These formed with complete prefix yield what is termed by Georgian grammarians the participle of the future. This appears in a vast majority of instances in the adverbial form, with suffix *-ad,* and denotes intention or purpose. So, for example, the Georgian says *sa-nahar-ad* 'in order to see'; *ga-sa-dšim-ad* 'in order to expand'; *ga-sa-barab'el-ad* 'in order to store up, reserve'; *mo-sa-mk'el-ad* 'for the purpose of mowing, reaping'; *sa-dšamel-ad* 'with the intention of eating'; *ga-sa-sqidl-ad* 'for sale'; *sa-dzebn-el-ad* 'in search of';*dsavida sa-nadirot'* 'he went on a hunt.'

Declension takes place in Georgian through the means of attached suffixes which exert no influence on the stem of the substantive except to require at times a simple elision. There are two groups of these declensional suffixes: (1) those that are attached immediately to the noun-stem; (2) those that are added on to a form already supplied with a declensional suffix of the first group. We have in the second set then a superfoetation of suffixes. The reasons for this practice will soon be apparent. Both classes of suffixes were originally prepositions or postpositions which gradually lost this value and became virtually case-endings. These endings in both groups resemble in their use and significance the endings of the seventeen to twenty-one "cases" similarly represented in the Finno-Ugrian languages. Instead of using terminology derived from Latin to express the meaning of these endings, such as illative, adessive, etc., it has seemed best merely to name the suffix by its form and give its meaning. Thus the suffix *-isa* has the function of the genitive case: *kats-isa saheli* 'the man's name.' The suffix *-sa* corresponds to the dative case: *kat-sa* 'to the man'; in a locative sense, *homaldeb-sa* 'on board ship'; *deda-mid-sa* 'upon the Earth.'

Suffix *-man* denotes the subject of a verb. Etymologically *-man* is connected with *mand* meaning 'yonder'; thus the suffix possessed inherently a deictic meaning, pointing out a particular person or thing.

The next suffix in the declensional order is *-it'a.* This seems to correspond to the Sanskrit instrumental case. Thus: *dan-it'a* 'with the knife,' *tshen-it'a* 'on horseback,' *p'ebit'a* 'on foot.' The suffix can also indicate purpose, as *inrit'a* 'why.' As a time element *gam-it'a* means 'by night'; it denotes contents in *dsql-it'a* '(filled) with water.'

The *-ad* case, also written *-ada* and *-at',* denotes value or price. An example is *ot'h manet'-ad* 'for four roubles.' This ending serves also to form adjectives and adverbs: *dzvirat'* 'dear,'*iap'at'* 'cheap,' *mšvenierad* 'beautiful,' *rusulad* 'in Russian,' *k'art'ulad* 'in Georgian.' The ending *-o* is vocative: *mama-o* 'O father!' The *-zeda* case has several idiomatic uses. It is primarily a locative: *hezed* 'on the tree,' *midsazed* 'on the Earth.' It denotes time: *sayamozed* 'in the evening,' *ot'h saatzed* 'at four o'clock.' It is used with a comparative: *t'k'venzed* 'than you' (as in "he is taller than you"), *oraszed meti* 'more than two hundred.' The ending *-vit'* appears to indicate 'as, in the character of' like the Hungarian essive case. Examples are *katsi-vit'* 'as or like a man,' *qvavi-vit'* 'like or as a crow.'

The *-ši* ending indicates place, time and accompaniment under various circumstances: *Rimši* 'at Rome' is a pure locative; likewise *tqeši* 'in the forest,' *magla tsaši* 'in the heaven above,' *gzaši* 'on the road,' *zyvaši* 'on the sea.' But in the expression *zamt'ar-ši* 'in winter,' *zap'hulši* 'in summer,' we have temporal significance indicated. Then, in the expression *tšven-ši* which means 'with us, along with us' the thought appears to be that of accompaniment in place and time. The ending *-mdis, -mdin* denotes 'up until' a certain place or time: *bolomdin* 'clear to the end,' *sayamo-mdis* 'until evening,' *nahva-mdis* 'until we meet again.'

The *-dam* or *-idam* case is the last of those added directly to the noun-stem. It is the case of separation: *heeb-idam* 'from the trees,' *sup'r-idam* (to rise) 'from the table,' *rusul-idam* (translate) 'out of Russian,' *sop'l-idam* 'out of the village,' *šina-dam* 'from home,' *p'etš-idam* 'out of the fire.'

We now come to those consisting of a superfoetation of suffixes, one seemingly growing upon another. Some of these apparently are lengthened forms of the suffixes of the first group: *sazed* from *-zed, savit'* from *-vit', isdam* from *-dam.* These secondary suffixes are usually joined with the endings *-isa* and *-sa,* as may be perceived from the examples below.

Examples of *-isgan, -isagan, -idgan, -itgan* 'out of, from, away from, since' are *pir-isagan* 'out of the mouth,' *sa-idgan* 'from where?' and *mhr-idgan* 'from what region?' Denoting 'for, to, as a favor to' is *-is-tvis:*

mam-ist'vis 'for the father'; *orist'visats* '(enough) for two' (note elision here); *sdsavuli katsist'vis* 'for a learned man'; *gleh-ist'vis* 'for a peasant'; *t'aigul-isatvis* 'flowers for one, a bouquet.'

'Along with, by the side of, to' is *-istan*: *tšems dzma-stan* 'along with my brother' and *tšems da-stan* 'to my sister'; also *dzma-stan midian* means 'they go to (the side of) the brother.' 'Yonder, against, in the direction, towards' is *-isken*: *mze sayamos dasavlet' -isken aris* 'in the evening the sun is toward the West' and *zyv-isken* 'towards the sea.' *K'ebul ars up'ali ukun-isamde* 'Praised is the Almighty, even unto eternity' shows the use of *-isamde* 'as far as, up to.' Another similar suffix is *-isadmi* 'to' in the sense of limit: *gvt'isadmi* 'to God,' *mep'-isadmi* 'to the king.'

Besides those usually joined with the endings *-isa* and *-sa* are those added to the case-endings *-it'a* and *-ad*: *-it'urt'* 'with' (as in *nat'esavebit'urt'* 'with relatives') and *-mdi, -mdin, -mdis, -mdisin* which have the same meaning as *-isadmi* and, when added to the *-ad* suffix usually cause elision of the *-d* in this suffix.

In the earlier form of the Georgian language and in the more elevated style, as represented by religious books, one still meets practically all these primary and secondary suffixes functioning as prepositions and postpositionals. They are found usually in the longer forms: *misa hmasa t'ana* 'with his voice' or 'at his voice,' *sahlsa šina* 'in the house,' *t'avza zeda* 'upon, or over the head.'

The dividing line between case-endings and dependent prepositional or postpositional suffixes can hardly be said to be as yet clearly drawn. It is perhaps needless to suggest that an annoying noun declension is characteristic of the Caucasian languages. Georgian is by no means alone in this respect; the situation is similar in Avar, Udish, and Tabassarian.

HERBERT PIERREPONT HOUGHTON
CARLETON COLLEGE

REVIEWS

The Pretorian Prefect from Commodus to Diocletian (A. D. 180-305). By LAURENCE LEE HOWE. xiii, 141 pages. University of Chicago Press, Chicago 1942 $2

The masterly works of Marcel Durry (Les cohortes prétoriennes, Paris 1938) and Alfredo Passerini (Le Coorti Pretorie, Rome 1939) on the élite guards of the Roman emperors revealed the need and, at the same time, opened up new perspectives for a definitive treatment of a long neglected subject, the pre-Constantinian pretorian prefecture. Less ambitious in scope, the monograph under review limits itself to the period of the general crisis of the Principate (from the death of Marcus Aurelius to the abdication of Diocletian), when the pretorian prefects reached the apogee of their power and influence; and it is published with the modest hope that it " . . . will correct many of the misapprehensions concerning the third-century prefecture which have found their way into the general histories and the text-books on Roman law and public administration."

A major misconception of wide currency, that the praefectus praetorio, originally a purely military official, was suddenly transformed by Septimius Severus into a predominantly judicial and administrative functionary, his military duties withering away until in the reorganizaton of Constantine he emerged with exclusively civil functions, provides Howe with " . . . the thesis of this study that the pretorian prefecture was not suddenly and completely remodeled under Septimius Severus, to remain more or less static until the reforms of Diocletian and Constantine, but that it underwent development, not uninfluenced by the general political situation . . . ." Since the ghost of a pre-eminently judicial prefecture during the third century, staffed by a series of jurist-prefects, of whom the most distinguished were Papinian, Ulpian, and Paul, has been unmistakably laid by Durry and Passerini, it is no longer startling to learn that the overwhelming majority of prefects were soldiers. The real merit of Dr. Howe's monograph lies rather in his formulation of a sound approach to a meaningful understanding of the evolution of this important post in the imperial hierarchy to the position of virtual vice-emperor, with extensive powers in the military, judicial, administrative, financial, and legislative spheres. For, aware that to study the phenomenal broadening of the competence of the pretorian prefecture otherwise than as the growth of a developing institution leads to the stultifying explanation of change as the result of imperial whim, he proposes " . . . to correlate the history of the prefecture with the general history of the times, in order to show how the prefecture affected and was affected by the total political situation."

Unfortunately, the reader's hopes for a fulfilment of this program are keenly disappointed. Isolated strands of military, legal, and administrative development do not constitute the general history of the times, nor do they effectively clarify the basic problem of the emergence of the pretorian prefecture, the crown of the equestrian career, with powers "little less than royal" in the process of imperial administrative centralization. Nowhere in Howe's study do we find even the slightest reference to the profound general economic and social crisis of the third century which shook the Principate to its very foundations, resulting in the revolutionary seizure of state power under Septimius Severus by the soldiery from the hands of the prosperous *rentier* urban middle class of the empire, the impoverishment and eventual elimination of this former ruling class of the

Principate, and the complete transformation of state and society under the rule of a military élite. How the concentration of power in the institution of the pretorian prefect, the princeps equestris ordinis, is interrelated with this fundamental situation still remains to be elucidated.

As disconcerting as the discrepancy between purpose and fulfilment is the constant striving to reach definitive conclusions from scanty evidence, through the medium of the excessively used word "probably" (less positive is the phrase "more probably, perhaps"! 71). To find such tentative decisions frequently presented later as proved facts tends to undermine the confidence of the reader. This "intuitive" methodology leads the author to make a number of extravagant, unfounded claims: that in the middle of the third century the prefects received a formal delegation of power as generalissimos of all the Roman armies; that they possessed, in addition to an established original and appellate criminal jurisdiction, a general delegation of original civil jurisdiction; that their broad powers were permanently inherent in their office, and that they held their authority ex officio, not by special delegation of power to individual prefects; that they possessed a general right to act as imperial vicars throughout the empire; that there could exist a partition of powers between the colleagues in the prefecture; that under Valerian and Gallienus there was a geographical delimitation of the powers of their pretorian prefects, and that each of these emperors had two prefects.

It should not be left unsaid, however, that there is much valuable material in Howe's study, particularly in his prosopographical list of the third-century prefects which is the fruit of an independent re-evaluation of all the evidence for the careers of the known and supposed prefects, and in the eight special problems which he discusses in the appendix. Nor should it be denied that Howe's work has advanced the possibility of an exhaustive, sound, and realistic special treatment of the history of the pretorian prefecture from Augustus to Constantine.

MEYER REINHOLD

BROOKLYN COLLEGE

The Genuineness of the Ninth and Third Letters of Isocrates. By LESLIE FRANCIS SMITH. 44 pages. Lancaster 1940 (Dissertation, Columbia University; obtainable from the author at Orono, Maine) $1

Isocrates is an important source for our knowledge of fourth-century Greek history, but, as Paul Wendland once said, ruefully, the use of this source is not easy. The difficulties are especially great when the problem of the Letters rears its head. If, for example, we wish to build the completest possible picture of Isocrates' relations with Philip, and with Sparta, Epistles 3 and 9 call for consideration, and the question of their authenticity demands a solution. Good names have championed both sides in the long controversy. Dr. Smith reviews the chief arguments, historical and stylistic, which those who reject Epistles 3 and 9 have presented, and deals with each point in orderly fashion. The objections raised on grounds of style are less serious. He makes a strong—to the present reviewer a convincing—case for the genuineness of these Letters. A good part is new; most telling is the examination of the ancient Lives of Isocrates, establishing that Isocrates could in fact have lived long enough to write Epistle 3. Dr. Smith's interpretation of three difficult points in this Letter is also well taken.

While Dr. Smith's method of disposing his arguments is business-like and his reasoning clear, the style of his dissertation is occasionally marred by solecisms, e.g., page 10: 'To supplement Stemplinger's examples, Lysias has'; page 35, n. 187: 'Neither Mathieu nor Laistner seem'; page 37: 'Hercher's "ne mutares consilium" and Mathieu's "à garder le même résolution" suggests.' On page 17 wrong accents on οὐχὶ and ἐλευθέρων were overlooked in the proofreading.

HARRY CAPLAN

CORNELL UNIVERSITY

Kouroi. A Study of the Development of the Greek Kouros from the Late Seventh to the Early Fifth Century B. C. By GISELA M. A. RICHTER with the co-operation of IRMA A. RICHTER. xii, 428 pages, frontispiece, 135 plates, 483 figures (including 208 photographs by Gerard M. Young). Oxford University Press, New York 1942 $15

This great monograph is a monument to the author's learning and industry. Written in an easy and gracious style, and magnificently illustrated (many of the beautiful illustrations are from photographs taken especially for this volume by Gerard M. Young, Director of the British School of Archaeology in Athens), it is another of those distinguished works that Miss Richter gives us from time to time.

The book is a brilliant and detailed study and analysis of the archaic kouros, or so-called Apollo. Miss Richter first considers the kouros type, examining foreign influences and adding the excellent observation that we must abandon the idea of schools in early Greek sculpture and think, rather, of regional distinctions becoming merged in a common progression. The only safe criterion in judging the kouroi seems to be the chronological one based on the general advance toward naturalism. It took the Greeks only a century to master the rendering of the anatomical structure, a feat that the Egyptians did not achieve in more than 2000 years.

From this Miss Richter passes to technique and

anatomical analyses, where she exhibits a knowledge of anatomy and an acuteness of observation that must be practically unique in the profession. Without it, however, she could not have made the solid contribution of the final chapters, where all the kouroi are divided into six main groups, ranging in date from 615 to 485. Within each group there is a general survey and a discussion of the historical background, followed by a detailed study of each statue: she gives its material, height, place of finding, museum, previous publication, and finally a description of its structure.

Miss Richter is surely guilty of an understatement when she suggests (xx) that with the help of the kouroi we are able to draw "what in some respects is a new picture of ancient Greece." All lovers of Greece will be delighted with this presentation, one might almost say this ordered parade, of the grandeur, the simple and vital dignity, and the lucid clarity of early Greece. Those who have wondered, for example, how the Athenians could call the Boeotians dense and stupid and witless, in the days when Pindar, Korinna and Myrtis were writing, will now be able to put this down as due at least partly to political enmity and neighborly jealousy (214).

I suspect that one of the many by-products of Miss Richter's work will be studies examining more closely the connection between social and political background and art. There is room, for instance, for a radical difference of opinion concerning the effect of Solon's reforms on art (97), but it will be more constructive to consider here the last group of kouroi (515-485). Miss Richter says (217) that "a number of excellent kouroi of this period have been found in Italy and Sicily . . . It is an interesting speculation why practically the only kouroi that have survived from Italy should all date from this late period. It seems unreasonable to regard them all as importations . . . . The circumstance may of course be due to mere chance . . . . Possibly Greek marble was not available for Sicily and South Italy until the late archaic period . . . . But this can be only part of the story." The answer, I believe, is to be found in the migration of refugee artists, in itself of great importance for the art of the transitional period (480-450).

I have already argued (The Master of Olympia, AJA 46 [1942] 73-4) that in the first years of the transitional period, when the aftermath of the Persian Wars made it impossible for Greece to construct temples, etc., the West becomes of particular importance for our knowledge of Greek art, because mainland artists found employment at the courts of powerful western tyrants. Thus, if we study the art of the West from this angle, we are able to learn something more about the antecedents of transitional sculpture than if we were to limit ourselves to the mainland. Briefly, this line of thought brings us closer to solving the enigma of the Olympia sculptures and suggests a Chalcidian connection; and, incidentally, it points to Ageladas of Argos as the sculptor of the famous bronze Zeus from the sea (soon after 455).

Now, interestingly enough, the West has special significance in the period before 480 as well, because, as Miss Richter knows (215), Athens crippled the power of Chalcis in 506, and Persia sacked Eretria in 490, transferring her inhabitants deep into Asia. I have no doubt that many Eretrian artists, not to mention Chalcidian exiles, eventually settled in western colonies. We can prove this, I believe, not by an appeal to subjective judgment of certain sculptures, which is always open to endless debate, nor by an examination of anatomical minutiae, but by reference to a truly dramatic feature, a brand new way of treating the hair. No. 131, fig. 369, is the first appearance in Miss Richter's volume (225) of a kouros whose hair in front consists of a double row of small spirals, arranged symmetrically to right and left from center, with wavy strands radiating from the center at top of the skull; at the back the hair is rolled up around a fillet, though not in a series of separate rolls. Except for the rolls, the hair reminds us vividly of the slightly later (510-500) Theseus from the temple of Apollo Daphnephoros at Eretria (Richter, Sculpture and Sculptures of the Greeks[2], fig. 284). No. 131 has been pronounced by archaeologists (214) as belonging to almost every "school" except the Chalcidian, which I should like to suggest on the basis of the hair. Be that as it may, and it is relatively unimportant, we come next to no. 151, fig. 433, which corresponds to the Theseus as exactly as any two statues ever can, even down to the rolls. No. 151 comes from Leontini, which was a Chalcidian colony; and there thus opens before us the tragic picture of refugee artists carrying on in a new home and making their contribution, through their followers, to a resurgence of mainland art when the time became propitious.

C. A. Robinson, Jr.

BROWN UNIVERSITY

The Contribution of Greek to English with special attention to medical and other scientific terms. By Charles Barrett Brown. xiii, 310 pages. Vanderbilt University Press, Nashville 1942 $2.50

The book invites the hunter and collector of words to fit his thought, also the reader who feels the enticement of discovering that 'parable,' 'hyperbole,' 'devil,' 'ballistics' and 'parliament' are akin and who is entertained by the inside facts about 'paregoric,' 'treacle,' and 'canape.' But it will interest most those who are concerned with the more utilitarian aspects of vocabulary study. Among instructors and students there is a growing appreciation of the importance of a working knowledge of terminology as a sound means of acceleration

in learning new subject matter. When a student understands the nice propriety of 'opsonin' or the etymological difference between 'embolism' and 'thrombosis,' he has advanced measurably toward mastery of the medical concepts thus recorded.

Dr. Brown's work presents an alphabetized list of Greek words with English derivatives as subentries, the matter embracing "the words of Greek origin among the 100,000 English words of most common use." For about half of the Greek words a single derivative is offered; for others, lists of fifty. Multiple-base words appear under each of their roots. The derivatives are classified semantically as "general" or "scientific," a distinction graphically indicated by broken horizontal brackets in boldface which, as is explained, "usually" set apart the scientific term. A word of twofold application like 'graft' is found in both groups; if a compound, like 'hippocampus,' it occurs four times in the lists. The book is divided into five sections, each prefaced by an account of the origins of the letters of the alphabet represented in that section.

The scientific category, approximately two-thirds of the material, runs the gamut from acoustics to zoology; ὀρθός contributes to the language of fourteen sciences, including aeronautics, craniometry, crystallography, dentistry and photography. The so-called "general" category largely comprises the specialized vocabularies of the humanities and arts, with numerous terms like 'caryatid,' 'chiliasm,' 'encaustic,' 'entelechy,' 'logaoedic,' as well as those of generalized use also, such as 'acolyte' and 'colossus.' Such a division of the material seems of dubious utility unless practiced as precisely as possible. It is puzzling to find 'oil,' 'cream,' 'panther,' 'hyacinth,' 'dictaphone,' 'kleptomania,' 'geophagy' and 'platyrrhinian' listed as general terms and 'gas,' 'butter,' 'hyena,' 'narcissus,' 'microphone,' 'pyromania,' 'rhizophagous' and 'platycephalous' as scientific. Some compounds are classified differently under each root, e.g., 'aerolite,' 'liriodendron,' 'megaphone,' 'paranoia,' 'taxonomy.'

Medical as well as other scientific terms have received special attention; αἷμα and γαστήρ furnish lists of more than thirty examples, the material resembling that in Webster's Collegiate Dictionary. The critical reader will observe that the medical vocabulary could have been made more representative. Common combining forms like *-oncus, -odynia* and *-rrhaphy* have single examples; and numerous medically useful Greek words are listed without medical application, as μαλακός, which appears in 'osteomalacia,' etc. Important forms like *-centesis, -elcosis, -rrhexis, brady-, dacryo-* etc. are omitted.

Other instances of unevenness occur. The words of a verbal group, for example, may be associated in a single entry or they may provide separate entries, as do κρίνειν, κρινέσθαι, κρίσις, κριτήριον, κρίτικος, without indication of etymological kinship and with κρίνον 'lily' and κριός 'ram' interposed. And despite the separate entries of πίπτειν, πτῶμα, and πτῶσις, 'symptom' and 'proptosis' appear under πίπτειν. The infinitive is very often the sole entry, so φυλάσσειν, with subentries 'phylactery' and 'prophylaxis'; ἄκουσις and ἀκουστικός are listed but not the infinitive ἀκούειν.

Inconsistency also marks the explanatory matter. An adequate account of a Procrustean bed is given but a Thyestean banquet is described merely by "cannibal feast" under the entry Thyestes. Entries like τρόπαιον 'trophy' and τροχαῖος (sc. πούς 'foot') 'trochee' lack the etymological and semantic reference reasonably expected in a book of this sort.

In a work containing multitudinous items slips easily occur. Here 'nematode' and 'threnode' are derived from ὁδός, 'aphasia' from ἀπό, 'hyalite' from λίθος, 'logistics' from λόγος, 'cyperaceous' from κυπάρισσος, 'syllabus' from λαμβάνειν. The entry ἰλιός "colic", more correctly ἰλεός, and the subentry "bi-iliac Anat." recall an ancient etymological confusion. The present use of 'iliac,' relating to *ilium*, a Latin term denoting a certain pelvic bone, is not clarified by the reference to colic. Furthermore, a coverage of the Greek element in the language which has included words like 'hippish,' 'hippocras,' 'pard,' 'parvis,' 'pou sto,' 'secpar' and 'sock-dolager' might be expected to list 'Atlantic,' 'canna,' 'cartor,' 'epyllion,' 'glamour,' 'graffito' etc. and why 'Peter' and 'Philip' if not 'George,' 'Dorothy,' 'Stephen' etc.?

Notwithstanding these strictures, which concern craftsmanship chiefly and apply to the lesser part, this collection of words will render a timely and valuable service to instructors of courses in etymology and semantics who have felt a need for easily accessible illustrative material. It presents, moreover, an impressive exhibit of the rich treasure of language and ideas that Greece has contributed to our culture.

MIGNONETTE SPILMAN

UNIVERSITY OF UTAH

Saint Cecil Cyprian, Defender of the Faith. By JOSEPH H. FICHTER. xi, 282 pages. Herder, St. Louis 1942 $2.50

Early Christian Latin literature is replete with interesting figures. Minucius Felix and Tertullian always claim a large share of attention, but in many ways Thasius Caecilius Cyprianus takes precedence over both of them. At first a pagan lawyer, Cyprian was converted to Christianity when past middle life. Within a short time, he was ordained to the priesthood. In two more years he was consecrated bishop of the important African see of Carthage. During his ten years as bishop, which terminated by martyrdom in 258, he led an extraordinarily busy and philanthropic life. His facile pen is the source of countless letters dashed off in the course

of a succession of busy days. Many of his treatises are precious pearls of information about early Christian belief and practice. So great was his repute that Isidore of Seville referred to him as a magician!

The present work is "nothing more than a personal appreciation" for which the author modestly claims "neither completeness nor erudition" (vii). Yet the reader puts down the work with the enjoyable feeling that he has been through a book that handles competently as well as pleasantly a subject of no mean difficulty. Biographical details about this truly great man must be gleaned from his writings, especially his letters; from scattered remarks in Lactantius, Jerome, and Augustine; and from two contemporary documents: the Proconsular Acts and the Life of Cyprian by his deacon Pontius. Even these works supply little information about the first four decades of his life. For the years 249-58, however, they are more satisfactory. A welcome feature of the book under review is that, wherever possible, the writings of Cyprian himself are quoted as sources.

The work contains twenty chapters which average about fifteen pages each. This makes for pleasant reading without detracting from the logical connection of the various parts. Since a complete survey is not possible here, some of the high points only can be mentioned. The first epistle of the saint describes his intense satisfaction in his new-found faith which supplied certitude in place of doubt. Before ordination he spent most of his time in reading the Scriptures, in meditating, and in studying the ecclesiastical authors. Tertullian was his favorite mental pabulum. Though Cyprian seems to have had a careful classical education, he renounced the pagan authors after his conversion. His works do not contain a single passage from their writings. In this point he differed greatly from Augustine and Jerome. Yet his rhetorical training left its impress upon his written work.

Some of his early works were Quod idola dii non sunt, Testimoniorum Libri, and De habitu virginum. The book of testimonies was for a long time one of the most popular of his works, and was useful for its liberal use of the Latin texts of the Bible. The work on the dress of virgins brings out some of the strikingly modern circumstances in which the third-century bishop moved. The devils, he said, taught women "to encircle their eyes with black paint, stain their cheeks with deceptive red, change the appearance of their hair with false colors." Showing the same keen sarcasm that his favorite Tertullian employs so tellingly, he feared that the Lord would fail on the day of resurrection to recognize the works of His hand, since the skin, face, and hair of some had been so artificially altered!

His episcopal career was constantly troubled by those who resented his determined efforts at reform. He showed in these troubles the stern hand of a Roman, tempered by Christian charity. Far and wide, his advice was sought on ecclesiastical affairs in Africa. His busy mind stretched out beyond the sea and held concourse with his colleagues of the Christian world. He kept carefully a copy of every letter he wrote in order to have at hand a record of expressed opinions and decisions.

In 250 Cyprian prudently retired during a persecution and continued to govern his diocese through emissaries. His letters of this period are full of pious and shrewd advice to clergy and laity alike. The letter which he sent to Rome explaining why he deemed it best to retire carries the ring of sincerity which was later confirmed by his voluntary and serene acceptance of martyrdom. The disciplinary details furnished by these letters are both precious and interesting.

Those who lapsed under persecution caused a great deal of trouble in Africa. Concerning them Cyprian wrote his treatise De lapsis, which laid down the rules for their reconciliation. On his return to his community, he found it necessary to make further decisions in their regard. Novatus and Novatian, likewise troublemakers, found a firm opponent in Cyprian.

His fine attitude toward social relief was shown by his repeated efforts in behalf of those who suffered from need of this world's goods. When a plague swept Carthage, he supervised the works of mercy with the aid of his clergy and volunteer nurses. His treatise On Works and Alms expressed the theories that he personally practiced.

The strong-minded Bishop of Carthage carried on a controversy with Pope Stephen on the rebaptism of heretics. The Roman practice ultimately prevailed and, as Saint Augustine pointed out, "the peace of Christ reigned in their hearts, so that no sinful schism should occur in such a controversy."

All this and much more is contained in this first English biography of Cyprian that has appeared since Benson's work written in 1897. No bibliography is given, and practically all references are to the works of Cyprian himself. The index at the end is very useful for quick reference to individual points.

JOHN J. GAVIGAN

VILLANOVA COLLEGE

Excavations at Deir el Bahri 1911-1931. By H. E. WINLOCK. x, 235 pages, 96 pages of plates, endpaper map. Macmillan, New York 1942 $5

It is seldom that so delightful a book as this appears in the field of archaeology. In a year-by-year account Mr. Herbert E. Winlock leads the reader through the vicissitudes and excitements of actual excavation. Disappointments, luck finds, deliberate fact-finding removal of earth, and the slow assemblage of cumulative

evidence are all set out in a straightforward matter-of-fact manner which belies the immense reservoir of knowledge upon which the author has drawn. It was my own privilege to spend a year, unfortunately one of the least productive, with Mr. Winlock at this Upper Egyptian site which is situated on the western side of the Nile opposite Luxor. The main interest of the place is, of course, the immense and now partially reconstructed temple of Queen Hat-shepsūt wtih its well-known "proto-Doric" columns. This structure, known locally as Deir el Bahri (the northern monastery) was a mortuary temple for the famous XVIII dynasty queen, the immediate predecessor of Thut-mose III. As the name indicates, the building complex was used well into the Christian period, but Winlock has mentioned very little about anything but Dynastic material. Since the most important of these finds are treated at some length in The Monastery of Epiphanius at Thebes (1926), the author probably felt free to disregard them here.

Amidst the wealth of interesting and entertaining information gathered from the site there are a few things which struck me as being of exceptional interest to classicists. On page 69 a tomb of a certain Khety has in the center of its exterior entrance stairway a red granite altar. Can it be that such stairway altars have a direct connection with, e.g., that of the well-known funerary temple of Antoninus and Faustina in the Roman Forum? On pages 83 and 204 notice is taken of a "court style" and of a "popular style" in the artistic creations of the Middle Kingdom as well as of the Saite period (VII B.C.). Here we have a precedent for the same divergence of styles found during the Greek and Roman periods. On page 88 the occurrence of stamped bricks of the XVIII dynasty forcibly reminds us of the archaeologically invaluable Roman stamped brick. On page 219 there is a suggestion that at the beginning of the Ptolemaic period archaeologists of sorts were already busy at the site—a fact evidenced by several enigmatic trenches dug in the floors of the colonnades which front the great temple. But it is not for these rather meager references that I would recommend the book. It is rather because of the ingenuity of the author in explaining and interpreting slight bits of evidence, one hinging upon the other, until an exciting story like that of the "Soldiers' burial" is spun, or of the rise and fall of Sen-mūt, the lover and fellow-conspirator of Hat-shepsūt.

The plates are admirably reproduced and give a full illustrative commentary to the text. Two errors of citation may be noted to prevent possible confusion: on page 138 line 37, read pl. 63 for pl. 65, and on page 79 line 21, read pl. 44 for plate 45.

All "brethren of the spade" must own this book since it is such a human document of our labors. Humanists generally will find it one to enchant themselves with. Portions read aloud in class cannot fail to show the dullest pupil the lure af archaeology as well as the inexorable force of accumulated data when mixed with imagination and keen perception.

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ABSTRACTS OF ARTICLES

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ANCIENT AUTHORS

Ammianus Marcellinus. E. A. THOMPSON. *The Historical Method of Ammianus Marcellinus.* Defends Ammianus' claim of personal observation, eye-witness accounts, study of public records, as sources of his history; criticizes and rejects Borries' and Seeck's charges of the use of unacknowledged sources; offers evidence for Ammianus' assertions in the history which could not have been deliberately fabricated.
Hermathena 59 (1942) 44-66 (Taylor)

Terence. W. BEARE. *Life of Terence.* Suetonius' Life is based on sources all later than Terence, its data all traceable to frequently contradictory interpretations of the extant Prologues, i.e. to evidence also available to us.
Hermathena 59 (1942) 20-9 (Taylor)

ART. ARCHAEOLOGY

GAUL, JAMES H. *Possibilities of Prehistoric Metallurgy in the East Balkan Peninsula.* A survey discloses the extensive mineral resources of the area; while not all of the deposits are workable by primitive methods, the finds of copper objects, and their distribution near the deposits, show that metallurgy was practised in the Balkans during the end phase of the Neolithic or at the beginning of the Bronze Age. Ill.
AJA 46 (1942) 400-9 (Walton)

ROWLAND, BENJAMIN, JR. *Gandhāra and Late Antique Art: The Buddha Image.* Gandhāra art, which began in the second century of our era, was the product of artisans imported from the Roman East. The rigid schematization of the drapery on the figure of Buddha may be paralleled by developments in Roman sculpture of the second and third centuries, and even more strikingly in the art of Syria, notably at Palmyra. It is actually a reversion for reasons in part religious, in part technical, to ancient Oriental forms, where the artist seeks to represent not a naturalistic portrayal of actuality, but a universal or absolute form. Likewise the abnormally large head is due to the desire to concentrate attention on the head as the most important part. Here, as elsewhere along the frontier of the Empire, spiritual forces were at work which conceived divinity "in abstract rather than representational, symbolic rather than concrete, terms." Ill.
AJA 46 (1942) 223-36 (Walton)

STEVENS, GORHAM P. *The Sills of the Grilles of the Pronaos and Opisthodomus of the Parthenon.* Corroborates and supplements from the evidence of two fragments of sills recently discovered the author's conclusions about the sills published in Hesperia Supplement III (1940) 69-73. Ill.
Hesperia 11 (1942) 354-64 (Durham)